

Dr. KENNEDY'S
 CHARACTER
 OF THE LATE
 King JAMES,

In his PREFACE to an Address of THANKS
 With a POSTSCRIPT concerning his Late SERMONS.

SINCE it is an Impulse of Nature, to celebrate that Goodness by which we are influenc'd, and an universal Instinct disposes to extol our Benefactors: Since too the infinite Obligations of Providence, have now made Subjection our Happiness, as much as Religion has always assign'd it our Duty, and we have a Monarch so *Indulging*, that our only Yoke is a Pressure of our Inability to raise him a deserv'd Commendation; it is obvious to reflect on this gratulatory Speech of *Pliny*, and to conclude that nothing penn'd at so wide a Distance, comes so nearly up for an Application to our Times. For sure, a Gratitude for the Comforts of an easy Government, and a Recognizance of the Merits of a Gracious Prince were never more requisite, never more opportune.

And, would our Supreme Master be as patient to a just Harangue, as he once was to the most insolent Libels; would he put up a seeming Compliment with as much of Unconcern, as he oft dispens'd with the most substantial Affronts, no question but somewhat of this Nature had been attempted; but we live so pure from a Compulsion of inventing Shams for Flattery, that we

must stifle some Truths, for fear of being thought so. And a Silence on this Subject, where there be so many Temptations to be Eloquent, can upon that Caution only be accounted for. However, what we dare not imitate, we may at least rehearse, and may apply a Translation where we must not venture at a like Original. [Pag. 10.] The Affinity of this Subject, with the happy Circumstances of our own Time seem'd to invite a Parallel. And indeed, there is no Vertue here ascrib'd to a *Roman Emperor*, but what we can compleatly match in a *British Monarch*. Nay, the odds would be vastly our side for in the Experience of Afflictions, in the Fortitude of Sufference, in Lenity, Prudence, and other Royal Ornaments, most signally in Justice above Interest or Importunities, in a Veracity beyond Unconstancy or Provocation, we want no Precedent of past Ages, and can dare the long Posterity to produce and offer a Comparison: that an Endeavour of making the Parallel exact, would be an Injury to him who is proposed to compleat it. For to bestow on him all the Logics that are assign'd, would scarcely fill up half of his Character. And should pursue

of whatever might be fairly imputed, the Design might be suspected not to rival but outvie, not to equal but excel: What tho' a Justice on the one part, would be a seeming Derogation on the other: It is therefore thought more convenient to refer the Task of comparing, for an Exercise of Recollection to the Reader. And I challenge the most unthinking to light upon any one commendable Quality here recorded of a Foreign Hero, but what he shall immediately pronounce copied and surpassed by our *Native Monarch*: A *Monarch*, who by submission while a Subject, taught others to Obey, and himself to Command. Whose Patience, Generosity, and Courage, were never more the Envy of the Factions, than the Amazement of the Impartial, and the Transport of the Loyal; whose auspicious Entrance to a Throne, assures the Happiest Progress, and merits the longest Establishment on it. A *Monarch*, whose Accomplishments are in each respect so admirable, that they surmount Flattery, and defy the rankest Malice; whose Vertues are every way so illustrious, that they dazzle no less than enlighten, and (what his very abhors) they almost threaten to eclipse the Glories of his Royal Predecessor.

There is indeed one odd kind of Vertue in *Trajan*, which we care not should be honour'd with Imitation, and that is, his Wheedling of the *Mob*: by several little less than sneaking Insinuations, which betray a too violent Ambition of being popular; and imply, that he chose rather to be a *Fondling* than a *Master* of his Subjects, Which, however specious and alluring, takes of a low sort, and unhinges all Governments, makes obedience and Submission precarious, animates claim as a Debt, what ever is in a good Humour granted, and is in effect a Resignation of Authority on the one hand, and a Dispensation for Resistance on the other. A main Specimen of this Easiness in *Trajan*, is his Bravo at delivery of a Sword to the Captain of his Guards: *Take this, and if I govern well, use it well; but if ill, against me.*

This generous Charge two Republican Commentators, are so much affected with, that one

of them thinks it a Concession never enough to be commended; and the other, good Man, is angry with the dull *Pliny*, for being no more Rhetorical on so inviting a Topick, that he should give so slight a touch to an Action, which, if set off to its due Advantage, would alone suffice for a compleat Panegyrick. That all Commissioners' Officers should draw their Swords in the Supreme General's Defence, if he would be honest and orderly; but if Imperious and Abusive, should brandish them to his Execution. Ay! this was a piece of the Law of Nature, and always an inherent Liberty of the Subject; but former Princes had been too shy and surly to own it, it was *Trajan the best*, who would first make the Concession; nay, pass that into an avow'd Command, which in its utmost Improvement before had been but a tacite Allowance. This Passage, with other of like tendence, were pertly cited, and very lovingly apply'd by that virulent Preacher, in King *James the First's* Reign; who borrow'd his Notion of Subjection from *David Paraus*, and so brought on the Commentaries of that Author, the mockery of Martyrdom. And the reform'd Brethren in *Scotland*, who were never much addicted to admire any thing that came from a Prince, were yet so mightily taken with this Compliment of the Emperour's that in the Minority of a late Prince, they stamp'd on their Coin the Impress of a Sword, with that Motto: 'Twas a more *Gudely* Precept for Liberty than any their barren Gospel would afford: And tho' it was a Heathen Rant from one Prince to a particular Subject, they would adopt it for an Universal Christian Duty; and in such a Case, *Devout Souls*, for once they would obey for Conscience-sake. Nay, there has scarce been any one pestilent Libel teem'd to promote *Anarchy* and justify *Rebellion*, but what has gloried in this Quotation, and built upon it the Consequence of an Arbitrary Submission, not longer to be practis'd than while no Oppressions or Grievances could be plausibly, or indeed possibly complain'd of. Yet it must be confessed, that Learn'd Authors, of a calmer Temper, have constantly given far more sober Interpretations

of this so unwearied and inconsiderate a Flourish. But whether this Expression of *Trajan* were only the stretch and effort of a complaisant Humour, or no more than a Figure to dress up his Confidence of this Person's Integrity to whom it was apply'd, or whether (what's indeed the most plausible Salvo, yet argues a flight of Generosity beyond Discretion) it was a Declaration of his fix'd Resolve to govern well. We are sure, if it be interpreted for a serious Instruction for any practicable Advice, nothing could more proclaim the unadvisedness of their Prince, because nothing more evacuates all the Ties of Allegiance. For, if Subjects must in Truth no longer submit, when they confess themselves unoppress'd and honestly dealt with; but as soon as a little teased with any imaginary Wrong, (for they themselves are to be sole Judges, or the Principle has no Consequence) may fly in the Face of Authority which gives them the Affront, and despise that Power which they suppose will be too hard for them, is so rank a Tenent, that Treason, Tumult, Anarchy, Confusion, and all the licentious Mischiefs of Earth or Hell would be its damning Inference. The Prince being crush'd to the most helpless of Slave, and every peevish incendiary preferr'd his Supremacy Lord; it carries on so violently to Seditions and Rebelions, that did the *Romans* believe they might do what this Direction to the Captain imply'd, and permit the Emperor, who authoriz'd them with that Privilege, to pass his One and twenty years Reign without any Mutiny or Insurrection: Nay, did the *Romans* suppose it to be serious Advice, and yet never pervert it to the Prejudice of him that bestow'd it, nothing less can be err'd than (what is not handsom to own) that Loyalty of Heathens, surmounts that of the predestin'd Christians; since the one could be steadily obedient, where they had in a manner leave to resist; and yet the other be so apt to Rebel, where they have all the Restrictions of Nature, Religion, and National Laws to Submit and be Quiet: Nay, had this soothing Prince deliver'd as a License to have himself chastis'd, yet by the frankest Concession, he could not have Au-

thoriz'd the Captain's Revolt. For, it is even beyond the Prerogative of Supreme Powers to legitimate Resistance, or endow their Subject with a Charter to Rebel. However, valid unextorted Resignations, and voluntary Assent to a Deposition may be, yet it is certain no Sovereign Authority, while so continuing, can dispence any Liberty for Disobedience, or absolve from the Crime of Treason, any more than my saying to another, *I'll give you leave to kill me*, would in Justice acquit him from the Guilt of Murder.

So that whatever Acceptation it will bear, there is nothing more illogical, Impertinent and Absurd, than to alledge it as an Authentick Plea, for Subjects to amend the suspected Irregularities of their Governors: Yet to this we have a great many late *Demagogues* most pertly apply'd it, in Challenge and Defiance to all the evident Restrictions of Nature's and Religion's Laws. Some from hence inferring a Right of Resistance, as a Property of each the most inferiour Member of Society: Others by a modest (tho' no less mischievous) retrench confining it to the Subordinate Magistrates, whose Office is pretended to empower them for a Defence of the People's Liberties, tho' in express Opposition to that Superior who deputed them.

After all, the most natural Deduction which I conceive this Passage capable of, is this, That such flashes of Good-nature in a Prince, may be of very hurtful Consequence: They prostitute his Honour, alienate his Authority, and make all the Rabble an execrable High Court of Justice.

Hence I wonder'd at always, and condemn'd the Inconsiderateness of those Authors, who, tho' they would interpret to no disloyal Tendency, yet have wink'd at the Consequence they presum'd to detest, and have only extolled this Saying, for the noble Sally of a Resolute, Undaunted and Heroic Soul. Whereas 'tis at best but an unwary Vapour, an undigested flant of a Popularity, to the quest whereof this Prince was too abundantly addicted, as is farther conspicuous in several others of his Demeanours, remark'd in the following Harangue; particularly in *Seet. 56.* where *Pliny* seems to intimate that *Trajan* had sub-

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 submitted himself to govern upon the strange and unheard of Terms, of the Prince being *not* above the Laws; *it should be*, but the Laws above the Prince: Which destroys the Prime and Fundamental Prerogative of Princes, their being unaccountable to any but God, and was the very Principle our *Regicides* proceeded on: It is true, if that specious Maxim be maent, only of the Preheminence of the Laws in a bare Directive and Regulative Power, it is what sober Men have always own'd, and nice Princes have as duly practis'd; but if it must be understood (as the occasion and coherence in *Pliny* intimate) of a Coercive and Vindictive Power, to be exercis'd on Supreme Governors, whenever their Subjects shall adjudge them guilty of the breach of those Laws, which they obliged themselves by Oath to observe, It debases the Prince beneath the vilest Malefactors, and exposes his Person to the worst of Butcheries: For, tho' it proclaims not Impunity to a private Assassinate, yet it ascertains the Murder, and inhaunses the Ignominy, by justifying a formal Execution.

Page 20. And now I ask the Reader no other Mercy, but when he has read thro' this Character of a *Roman* Emperor, he would bless the Divine Providence, for living under the Protection of a *More Gracious Monarch*, who wants nothing but to united Allegiance of his Subjects, to make him happier than *Augustus*, since Heavens and his own Goodness have already made him even better than *Trajan*, who was yet the best of all the *Roman* Emperors.

POSTSCRIPT.

THIS is a true and faithful Extract, the very Words of *Dr. Kennet's Preface*, and some Passages are omitted which are yet full as high as any here mention'd; and the Doctor may please to observe, That, if the Publisher had a mind, he might easily have made several more Remarks that would have been ungrateful enough.

He desires only to remind him of the *Bissiter* Letter, and his Sermon preach'd at *Oxford* many Years ago; both which, as they ran perfectly in the same strain with his *Panegyrick*, so let his own Conscience answer; Whether, if he had thought, he could have made the same Court by talking the same Language the last Thirtieth of *January*, he would have thus unsaid all that he had writ and preach'd before. The Truth is, Men that are forward to appear in Print, to speak softly, do not always make this their only Aim to do Good to Mankind, but to their own dear Selves; and the Doctor knows well enough, there are some Voluminous Writers who are not so great Slaves to Truth as to something else; and if these Men assume an Air of Assurance, that their Subjects lie out of the common-road, and that the Author has the Good Luck but to be suppos'd to understand it a little better than his Neighbours, some who have Interests to serve by it, and others in the meer simplicity of their Hearts, will help forward the Imposture; so that at last the thinking World, shall take it for a certain and important Truth.

And thus a Notion that was at first advanced only to serve a Party, and had never perhaps been divulg'd, but that the Author expected to find his private Accounts in it, shall at one time gain Credit, yea Preferment to himself, and another, upon a different *Crisis*, be expos'd as a most dangerous Error, and perhaps by no more and sooner than the first Broacher himself. How far the Doctor is affected by this Remark God, the World, and his own Conscience full-well know; but he must pardon me for saying, That a few Party mercenary Scriblers have gain'd more of their End than this worthy Doctor has; for the World would ever hereafter do him that Justice as to say, That he'll be no longer for any Cause than the Cause is for him, and that no fresh Game can start up but what he will have a quick scent and be one of the first and earliest in pursuing,